

JEEVAN MUKTI

(‘Liberation in Life’)

By Baba Faqir Chand Ji Maharaj

Edited by Harjit Singh



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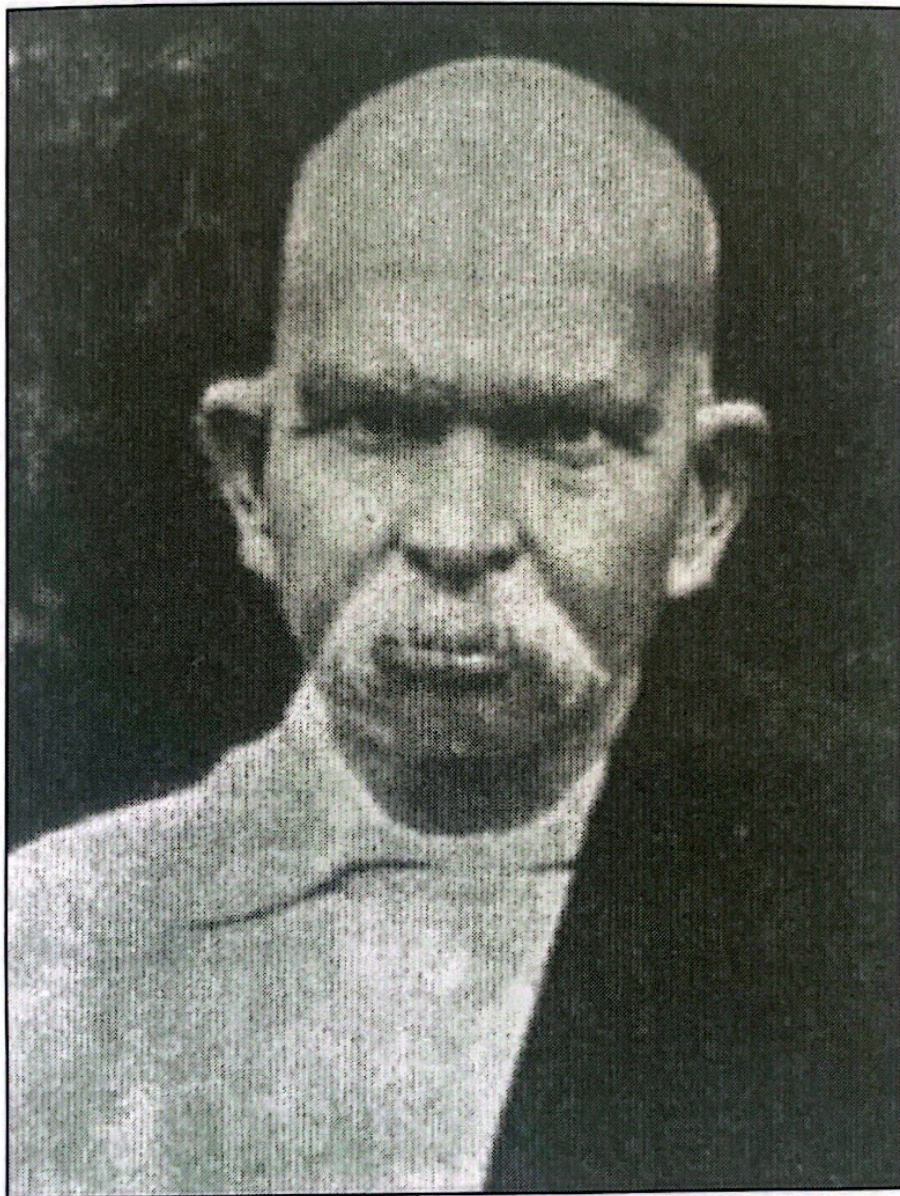


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Data Dayal Maharishi Shiv Brat Lal Ji Maharaj
(1860-1939)

Contents

	page
Chapter 1 <i>The Discipel and The Guru</i>	1
Chapter 2 <i>The True Simran</i>	23
Chapter 3 <i>The Libration</i>	31
Chapter 4 <i>The Satnam</i>	43
Chapter 5 <i>God and The Way to His Abode</i>	52
The Silent Witness <i>A Letter from Maharishi Data Dayal</i>	60
Acknowledgment	61

Chapter 1

The Disciple and The Guru

The Creation of The Inner Master

**Born to realize the True Being
With the Holy form in your meditation womb**

**Lalna with your vision, service and adoration
Acquire Naam in the world**

Hazur Data Dayal Maharishi Shiv Brat Lal ji wrote this shabad for Madam Bhagyawati, whom he used to address as “mother.” She was quite younger than Data Dayal Ji. Data Dayal proclaimed her as his mother; only to remove her doubts and enable her to realize the Truth. This was because she was sincerely in search of the Reality.

Data Dayal has very explicitly written in this song hymn, “O! Bhagyawati, your Guru, the Lord or Ideal is within you. You give birth to him in your womb of meditation by your own mental forces.” In other words, He is your son; He is your own creation within. What does a mother do? She gives birth to her child from her womb. After delivery, she nourishes and looks after her child and experiences a unique happiness and pleasure. Similarly, a devotee creates his Ideal or Guru in the womb centre of his meditation and enjoys its vision. O, Dayal’s mother, the Ideal whom you see within and whom you love within is your own creation, your own child.

**On four sides, the Song of Bliss
The tune of the conch resounds**

**Lalna, the Trikuti palace is profound
Anand resounds therein forever**

You yourself create the image of Data Dayal in your centre of Trikuti. Other devotees create the Ideals of Krishna, Rama or

other gods at the same centre and enjoy their vision. This is the technique for living a happy life in Sant Mat.

Man is basically ignorant of the Reality. Mother Bhagyawati is not a lone example. I too suffered many hardships due to this very ignorance. Hazur Data Dayal, in order to dispel the fog of doubts of Bhagyawati; addressed her as mother out of compassion. For the removal of my ignorance, he deputed me for this duty of guruship to serve the satsangis (spiritual associates), so that I may realize the Truth.

When you create my image for the fulfillment of your worldly desires and get many works done from my form, I remain unaware about such happenings. Daily I receive heavy mail about such miraculous happenings from satsangis. Such happenings have convinced me that: the manifestation of the Guru's form within me was not from outside. It was the creation of my own mind.

I do not go anywhere, but my form does manifest in many places at the same time. It proves that it is one's own creation, one's own faith, belief and devotion. An individual enjoys visions within according to his or her intentions and convictions. I have explained the truth very clearly, for the benefit of those who aspire for it.

**Surat's beloved swings
Mind is lost, dances in ecstasy**

**Lalna drinks the nectar of Truth
And beholds a vision of the Supreme**

Worldly people are running from place to place in search of happiness and peace. Make a sincere search for your Ideal within yourself. Enjoy the inner bliss after finding your Ideal within. These are the teachings of Sant Mat.

Why are you running here and there? Everything is within you. Huzur Data Dayal has simply made an indication in this shabad, but I have revealed this secret to you in very simple words. You

dwelt in Him and He dwells in you. You can behold Him in any form you love, such as son or daughter, brother, sister, husband or wife. His vision within depends on your intention and will. But unfortunately nobody speaks the truth to you.

**The pundit, after consulting the scriptures
Draws crosses figures on the floor**

**Lalna decorates her house
After decorating her entrance door**

O, Dayal's mother, you have sufficiently developed your mental power and you are capable of creating the Holy form of Data Dayal within you. When somebody is blessed with a son, their joy knows no bounds. They spend huge amounts to celebrate the birth of their son. On the fifth day after the delivery, the baby's mother is bathed and incense is burnt in her room. The same rule applies to a meditator.

You too feel overjoyed when you see the Holy vision of your Ideal within. The meditator should meditate upon their Ideal considering it as their Guru, father mother, husband, wife, brother, sister, son, or daughter. This is a principle of devoted love. Your success in spiritual progress is not essentially based on the principle, that your Ideal should be your preceptor.

'Guru' is not the name of the human body. Guru means Gian (Knowledge) that dispels all doubts, ignorance and reveals the Ultimate Truth. I would stress this point again that it is not very essential that your Ideal should only be your guru, the preceptor. A married lady can make her husband her Ideal at the centre of Trikuti. The aim is to concentrate at one centre and to have the vision of your devotional Ideal. Visualize any form you devotedly love and from whose vision you derive pleasure.

The centre of Trikuti is not the discovery of modern saints. People used to meditate at this very centre even before the rise of modern Sant Mat. The religious word is mistaken. Did anyone meditate on the Guru's Holy form before the rise of Sant Mat, as it is being

preached today? No. In the earliest days, man used to meditate on the forms of nature. Later on, Rama and Krishna became the Ideals of meditation. Even then, many aspirants used to meditate upon a god or goddess of their own faith; for the fulfillment of their desires.

The teachings of Sant Mat are not confined to this very primary centre. It aims at achieving the Supreme Abode of Bliss, whereas the centre of Trikuti is only one of the primary stages. Sant Mat does not like to keep you in a stagnant state at one centre of the past. It aims to uplift you beyond the supremacy of Maya (illusion) and Shaya (shadow or reflection). But visualization of the Holy form is a must to achieve the higher stages of spirituality. If you are unable to form the Holy vision within, then follow the methods that I explain in spiritual discourses, from time to time.

Remain indebted to the Holy form
Increasing your attachment and love for Him

Lalna Bhagyawati be a true aspirant
Beg for true devotion from Him

In my primary stages of devotion, I used to worship and adore Hazur Data Dayal Ji by crowning and offering him beautiful clothing. I used to decorate his photo and enjoy its sight. I still remember the days of 1921, when I visited him to offer my prayers and worship. It was my external devotion and love which gave me happiness and external anand. But the anand and happiness of internal devotion is entirely different. When an aspirant diverts inward, they enjoy the Eternal Bliss.

Dayal's mother has come from a far off place like Ghazipur. She is helplessly dragged here because Trikuti is not her final goal. Whosoever meditates at this centre of Trikuti must one day develop a sense of apathy for this stage, if they get guidance from a realized Guru. An aspirant or an individual with spiritual hunger must make a search for higher and higher centres, for the achievement of the Infinite and Formless and to enjoy that Eternal Bliss.

A man marries, beautifies his wife; enjoying all the stages of married life. But a time comes, when he becomes indifferent towards the earlier stages. Similarly, a true devotee goes through the phases of change:

External devotion and anand

Internal devotion and bliss

The stage of immersion in inner Light and Sound

Worship of an external body is the physical instinct of sex and the internal vision of any form is the mental instinct of sex. These two stages of a true aspirant are sure to undergo a change in the due course of time.

Beyond Mental Bliss & Realization of Non-Duality

There are three stages of anand:

1. The physical stage, which is known as gross anand
2. The subtle stage, anand that is enjoyed by mind
3. The causal stage, anand that is enjoyed by the Self

Worldly people enjoy the first stage. The second stage of subtle anand is the centre of Trikuti, which is enjoyed by the devotee. Man is by nature the lover of pleasure in this world of pleasures. When he feels satisfied from one stage of pleasure he searches for a superior stage. Similarly a true devotee, after enjoying the vision of the Holy form within, yearns helplessly for a higher stage of spiritual enjoyment.

The coming of Dayal's mother from Ghazipur to Hoshiarpur is not under her control. She has fully enjoyed the stage of subtle anand, Trikuti and now she is being forced to follow the path to higher bliss, the causal anand.

Some aspirants are very keen and zealous about spiritual achievement. After they have attained the meditation of Trikuti they remain attached to its tempting visions forever. They fail to develop a feeling of indifference to the visions or pleasures of this

stage due to the lack of a spiritual guide. A devotee who once achieves the final stage of spirituality, that of Infinity of the Unnamed and of the All-pervading need not meditate at the centre of Trikuti for the vision of his Ideal or Guru. Now I rarely meditate on the Holy form of Hazur Data Dayal. I am revealing this Truth for the benefit of old meditators and devotees such as Seth Durga Dass, Lal Singh and Krishak Ji.

When your meditation practice of Trikuti, of visualizing the Guru is complete, you yourself will feel an urge for the higher stage. You will complain about your inability to form the Guru's image within. An old man becomes unable to enjoy sex physically but still he remembers his wife and develops a feeling of yearning for physical sex. Similarly, devotees become victims of yearning for spiritual stages.

In Sant Mat, it is advised that you fully enjoy the worldly or the lower spiritual stages to your full satisfaction before longing for the next higher stage. Those who have been meditating for the last 30-35 years have completed the lower stage, but still they cling to the anand of that stage, because they are not guided to the next stage by their so called 'Gurus'.

You yourself can analyse your life. If you have attained and enjoyed the first stage you must have an urge for higher anand. However, if you do not get the next centre for the fixation of your attention, you will feel greatly disturbed and probably would give up this path of Sant Mat. I am explaining this point of great significance for the benefit of true aspirants like Madam Bhagyawati. Whatever form manifests within you is your own creation. You yourself decide who is the greater, the creator or the creation?

O men of the religious world do not consider me wrong. Based on my own experience I say, "O brother, your Self is Supreme". You are yourself the creator of Ishwar, Parmeshwar and Guru. In the writings of Swami Shiv Dayal Singh it is written that the devotees and saints are the creators of Ishwar and Parmeshwar. You yourself create your own world with your mind and thought and remain trapped in it.

A saint with a compassionate heart diverts the attention of the attentive towards him and advises them to follow the One within. In due course of time, after spiritual progress, that idea of the One also relegates. Now I will explain to Dayal's mother about her own Self which Hazur Data Dayal Ji explained to me about my Self:

Faqir your face is most lovely

Symbol of Sat-Chit-Anand (Truth-Consciousness-Bliss)

You are different from the three

Your Stage, view, intellect do not perceive

Makes sojourn in mid-way

The Holy form that manifests within you is not that of your external Guru. It is your own Self, but your intellect cannot understand this truth because you have developed the belief that the manifestation of Data Dayal Ji or of any god or goddess is the Reality. You make this the centre of meditation and remain attached to its joys.

The Object that visualizes your Guru within is beyond your intellectual understanding. There is Light and Sound within you; the Object that sees the Light and listens to the Sound is your Self. Your Self is the foundation and source of Light and Sound. You fail to realize it because you are guided by your manas (mind). Your intellect cannot help you to realize the Truth because your Self is not born of your intellect, but your intellect originates from you. Your thoughts and intellect keep you attached to the centre of visions i.e. Maya and you remain stranded on the mid-way.

With deed ascending the mound of Truth

With discriminating thought in consciousness

Now what is that deed that helps you to ascend the mountain of Truth? The constant flow of thoughts from within to see God, to love the Guru and to make his mental image was my deed. The Guru knows best about the worldly as well as the spiritual welfare of the aspirant.

I will explain further that what I was to Data Dayal, so was Bhagyawati to him. With great compassion he made us realize the Truth in different ways. He was most affectionate to her and became her son; he had great love for me and became my Master. Her nature was different from mine so he treated us in different ways.

I have realized that stage to which Data Dayal Ji used to refer to me. You too with application can achieve your destination. Your deed is to follow the path of simran, dhyan and to love the visualized Guru within. When your mind feels full with this karma of simran, dhyan and bhajan, you will automatically develop a sense of apathy for this stage and yearn for the higher goal.

The individual can develop longing for Eternal Happiness only after enjoying physical and mental pleasures. His dispassion from the physical and mental attachments would help him to follow the path to spiritual bliss. The old man generally complains, "How nice it would have been if I had not married." Would any young man listen to such a statement before he realized himself the truth narrated by the old man?!

In spiritual pursuits too, it is very essential to enjoy the visions of Sahas-dal-kanwal and Trikuti and develop dispassion for them to achieve a higher stage. Without enjoying the visions or anand of these stages, a theorist may achieve the higher stage with his thought by force, but he will fail to achieve the Ultimate Peace and will fall. If a man, by controlling and subduing his senses by force achieves a higher stage of spirituality, his fall is necessary because his rise is unnatural without the performance of karma (actions).

The guidance and blessings of a Guru in this field are essential because the Guru knows better about the beneficial and helpful path for the disciple.

With deed, ascending the mount of Truth

With discriminating thought in consciousness

**Truth, consciousness, joy and pleasure
Unbounded happiness all around**

**Dispelling the three to attain the Fourth
Which is the Base of all**

**The world is duality, trinity is Trikuti
Renouncing this mortal world**

What is the Fourth Stage that is to be achieved after dispelling the three stages of body, mind and thought? It is the centre of your Self. It is from this centre that Data Dayal manifests in Bhagyawati and the manifestations of Rama and Krishna appear to their devotees. I have discarded this centre now from where I used to enjoy all mental visions, because I have realised that these manifestations and visions are the creations of my own mind. It is all Maya (illusion). I am now helpless to make the Fourth Stage as my abode.

**Neither are you two, three nor four
Nor a hundred or a thousand**

**One, one is and only One
Known only by the Knower**

At this stage of Oneness there is no question of yours and mine or any difference between Guru and disciple. Non-duality prevails there, but as long as you are thinking that your Guru is different from you, you are not free from duality.

Let Dayal's mother and other devotees understand what I say. She has spent years in the company of Data Dayal Ji and now remains attached to his visions. Now it is advisable for her to attain the stage where no vision of Data Dayal Ji appears and no

thought of family or (the mundane world) occurs. It is time to dispel the mental vision-centre of duality and Trikuti, the centre of three i.e. feelings of body, mind and thought.

Joyful, Fearless & Liberated Living

Where is One and all in you

This too is a wrong notion

See your True form

You pervade the world

However, who can achieve that form of the Supreme Being? Only he who has fully enjoyed the world of trinity and feels indifferent towards its short-lived attractions. None else can achieve this stage. This is not a theory but a practical way of life. Those who truly yearn to achieve that stage must first reap the fruit of their earlier desires and longings. Moreover for the future they should develop a habit of non-attachment.

Many young sadhakas (spiritual practitioners) come to me and complain about their unsublimated passion and anger. There are definite reasons for such shortcomings but answers to such complaints are not given in the general satsang. The nature of every individual is different and the Guru while keeping in view the nature of the disciple leads him through practical life.

I had a keen desire that whatever I realized from this life of Sant Mat I would reveal to the world. In order to fulfil my desire, Hazur Data Dayal Ji entrusted me with this duty of Guruship. I am not a Guru because Guru means Ultimate Knowledge. I was a true devotee and was not free from the thought of worshipper and worshipped, and of Lord and servant. Hazur Data Dayal Ji put me on this path of realization. When a true aspirant achieves Gian after practical life; he remains centred in his own Self and enjoys Eternal Peace. Data Dayal Ji wrote a shabad in my name for my realization.

Who is happy in this world?

Happy is only one, the Faqir

Happy are not the richest

Men of heavy stocks and wealth

Renounced the world, renounced that state

Renounced the Lord too as well

**Renounced renunciation, the heart is satiated with
renunciation**

What is this renunciation? When a seeker through practical life reaches his Highest Goal, then even the precious and most attractive objects of this world cannot attract him. Wealth, name, fame, Guru and even God cannot tempt him. He remains centered in his own Self. Our scriptures too refer to this stage as:

Yatra Yatra, Mano gachchati, Tatra Tatra Samadhaya

However, this stage will only be achieved after casting off renunciation as well. Renunciation can be given up only after you have enjoyed physical and mental joys. If some body achieves this stage with mental forces he is sure to face a fall. Therefore it is essential that sadhana be undertaken to gain experience and success in spiritual realization. A Self realized Faqir like me could guide aspirants to achieve the Ultimate Goal in a short period whereas others would take more time.

Blessed too with the vision of Oneness

After seeing the state of Oneness

He advances forward day and night

To complete his journey in the world

The life of this state is known as 'Liberation in life'. For a person who lives in this stage, his life becomes smooth, peaceful, happy and free from any worry. For him, whatever happens is for his good. He remains happy in all circumstances. He is neither pleased with birth nor displeased with death. For him this world appears as a leela (game) of the Divine Power. I am on this journey, which I have not yet completed.

What is this world?

It is a dream

For others too, except one Faqir

Wealth, pelf and in riches

He is not at all involved

In this shabad Data Dayal Ji showed me the way of life. Look at the way I live. Have I any greed or attachment for any thing? I have understood that nobody can change the course of reactions of your previous deeds. I neither accept anything from anybody, nor offer anything. I remain dependent on His Will in all circumstances. This life is a game being played under His Will. But this stage of 'Liberation in life' is not so easy to achieve.

Mingled into dust this whole world

Dust remains here forever

He remains in ecstasy

All the time, dawn and dusk

Faqir is neither worshipper nor worshipped

He is free from this show

Happy appearance, joyful heart

Ever pure in his soul

I was a devotee and had a keen desire from my childhood to see Rama. However, I had the belief that Rama is different from me and thus spent my whole life in His search. Hazur Data Dayal Ji removed this cloud of wrong notions with this game of Guruship. I went to his spiritual durbar with this faith that he was an incarnation of Rama. He became my Ideal of worship. I worshipped him with all humility and adoration. He intentionally accepted my love to cut-short my karmas. He led me through this method of love and devotion.

Where am I now? I have neither the feeling of a devotee, nor of a swami. I am neither a worshipper nor an object of worship. The experience of Truth is gained. Now as a Faqir I always try to remain in my own Self as Data Dayal Ji has referred to in this shabad.

**Whom you see in this state, accept him as a true Faqir
He leads in both worlds; he is the Seer**

**Whatever I did realize
I present here before you**

**You had spread to me thy bosom
That is being filled today**

**Merged am I in my Self
You too should merge one day**

**You shall attain your Destination
It is disclosed just today**

I had a strong, clear thought of world redemption in my heart. I do not know what I can do for the redemption of the world, but I performed my duty sincerely as a devotee and gained the knowledge of my destination. Yesterday, when I was unfurling the flag of 'Be Man', I laughed at my own Self, questioning inwardly, "Whose redemption, do you wish?" My experience proves that none can

do any good to others. Redemption or no redemption it is all pre-destined. My desire or thought of world redemption was a thought born of ignorance.

Hazur Data Dayal Ji wrote that I was Lord Hargovinda in my previous life. Lord Hargovinda had a strong desire for the redemption of humanity in the social and religious fields. The same samskaras (impressions) again awoke in me in this life. Data Dayal Ji used to say about his previous life that he was Lord Buddha. Everybody has to take birth repeatedly until all his cravings and longings are completely finished. My ignorance has been dispelled by my experience and I have no longings or cravings. I live a life of bliss, a life of Liberation.

Desires end, worries vanish

Mind is all carefree

He who needs nothing

Is the King of Kings

He who lives a life of non-attachment and of desireless-ness attains Liberation in life. Data Dayal Ji further makes clear:

That is why above all others

I am proud of you

You will illuminate Naam

This is the voice of my heart

From this people understand that I will enlighten the name of Hazur Maharaj Ji. No, they are mistaken. This reference is made to the True Naam for which the whole humanity is divided into rival religions, paths and sects. The True Naam is to make a person realize that he is a part of that Supreme Being. Moreover, that he has come to this world to play the game of his karmas and desires. As and when his desires and deeds end, he is to merge in that very Supreme Power.

Lips opened and closed

This is the secret of life

This is the True Name which I am expected to illuminate and I am doing it sincerely, and not the name of Hazur Data Dayal Ji. Innumerable saints and messengers of God have come to this world, but is there any trace of their name? Only that True Naam remains forever. What is the Supreme Naam? Surat (soul or awareness) has descended from that Supreme Abode. She ascends back to her abode after getting guidance from an Enlightened and realized Guru. The middle path of descending to the physical and mental region to play the game of life and ascending to the Abode is known as Naam.

Becomes Satnami at the centre of Satnam

Enjoys sensuality at the centre of kam

On of the basis of personal experience I have plainly explained how you can achieve Liberation in your lifetime. Let the true, genuine and sincere aspirants practice what I have said and live a happy, joyful, fearless and Liberated life.

The Definition of an Authentic Satguru

**Your Trust and hope in mind
Busy I remain in contemplation**

**This is my effort and only deed
To remember Your Name, morn and eve**

**Under your will, happy I remain
Fear, worry, nor world gives me pain**

**When I saw You, with opened eye
Vanished attachment, illusion and pride**

**Yogi, sadhu, nor Giani
Worldly, wicked, nor agiani**

As in the beginning so I am now this time
Remain un-trapped from the swings of time

Awakened, neither slept, nor slumbered
In hope, dejection never tortured

Sat, ran, never; I ever lay
Mother, father, or son was I ever, nay

The Duality of Brahm and Maya, never felt
To the enticing trap of deed, never I knelt

Steady my form, in word and deed
Steady be the symbol of steady speed

Sahas-dal-kanwal, numerous, Trikuti of the three
Stage of Sunn remains duality-free

At Maha Sunn, Non-duality has no root
At Bhanwar, Kal, Maya, fail to make loot

Unseen, profound, Anami I have become
How to say, where, when, what I become?

Guru Supreme Being came to make me realize
My form steadily helped me to recognize

His Holiness Maharishi Shiv Brat Lal Ji (Data Dayal) has explained in this shabad the life of a Liberated man who has only His trust and who keeps only His hope in mind. The question in whom are you to trust and whose hope are you to cherish? Are you to trust the external Guru, Maharishi Ji, Baba Faqir Chand or any other Guru of Beas, Agra etc.? No, because in this very shabad, reference is made as Guru Supreme Being came to make me realize, my form steadily, helped me to recognize.

The greatness and importance of the external Guru lies in this fact, that he Awakens you by revealing to you the secrets, and by directing you to the right path. It is not the physical body of the

Guru that is to be trusted, nor his manifestation, but his bachan (word) and his mashwara (advice). I too have trust. I too follow the path of simran, dhyan and bhajan. For all this, I am greatly indebted to my satsangis who helped me to realize the Trust-Worthy, Un-named, Unseen and All Pervading. Data Dayal Ji has written about that Trust Worthy Satguru as:

**Salutations to Satguru, the form of Truth and Bliss
Prostrations to the Unique, Non-dual, the Splendid**

**You have no form, all forms are Thine
You are all subjects; all kings are Thine**

**Incarnated as saint, Awakened the world
Attached yourself, with the distressed and humble**

**In the company of Truth, become truthful life
Surrendered to your Naam body, mind and life**

**Smiling bowed to the sacred feet of Satguru
All make obeisance to you and make salutations**

I have spent the whole of my life in worshipping Data Dayal Ji externally. He most compassionately did his best to Awaken me and to make me realize the Truth. However, I could not understand because I was attached to the physical appearance of Data Dayal Ji. Ultimately, he appointed me as a Guru in order to unveil the curtain of my ignorance through my own experience.

The satsangis have helped me to realize the Truth and now I often say that I am an incarnation of Truth. Sometimes I say, "I am Sant Satguru Waqt" (Supreme Guru of the Time). Does this mean that I make these claims out of pride? No. I am not one to feel proud of anything. I explain the Truth about God and Goddess in order to end the religious conflict of humanity. The Truth is that the mental visions of any god or goddess and manifestation of any Guru or God that cures your diseases or solves your worldly problems and blesses you with offspring, are not the Reality, but the reflection or the creation of your own mind, belief and faith.

Innumerable devotees worship me as their Guru. They meditate on my form. Many of them see me within, in a circle of Blissful Light. To many, my form appears in a physical form and solves their diverse problems and they write to me with all high regard and humility. Such incidents have made me realize and conclude that whosoever worships Guru or God in a particular form or image would never achieve the Ultimate Peace and attain Liberation, because they do not go beyond the domain of Maya (illusion).

However, such a devotee may enjoy a temporary happiness, he may achieve his worldly gains, but he cannot attain the state of Liberated life. You make obeisance to me, offer me your hard earnings simply because my form helps you and if I take credit for all this and enjoy at the cost of your ignorance then I am the greatest sinner. It is not "I" who manifests to help you but it is your own "Self". Why should I accept your offerings and make you to bow to me?

At Kanpur an old blind woman was brought before me who told me that her son had been suffering from tuberculosis for many years. The Best available treatments had been given, but to no avail. One day, with tears in her eyes, she made humble prayers before my photo for the recovery of her son. She said that my form manifested within her and told her three medicines for her son. By using those medicines he recovered. On asking her how long she had been blind, she told me that it had been 22 years. Then I asked how she recognized that the manifested form was mine. She replied that she recognized my voice. Many such instances are narrated to me from time to time. Is it not my duty to speak to you the truth? Does this blind woman and many others who see my visions enjoy peace? No, their aim is to fulfill their worldly desires and they remain pleased with it.

However, your experiences made me realize that the visions I used to enjoy were all Maya, the creation of my own mind. This realization led me to the goal of Eternal Peace and Bliss. Without faith, life is impossible. You may have faith in any God or Goddess, Rama, Krishna, Faqir Chand or any other Guru, but follow

only one and no ill-will against others. His form is all pervading; differences are limited by your mental creations only. My wish is that humankind should understand the Truth and live like brothers.

Salutations to Satguru the form of Truth and Bliss
Prostration to the unique, Non-dual the splendid

The greatness of the Satguru lies in the fact that he does not establish centres for his personal name and fame. He does not quote scriptures, but imparts true knowledge based on his personal experiences. The modern so-called 'Guru's' are all incarnations of 'Kal', who denounce each other and promote their own selves for personal gains, name and fame. The result is the creation of rival sects.

The whole human race cannot be made to follow only one path. Every individual has his own nature. A 'tamo guni' person cannot love a 'sato guni' ideal, and a 'sato guni' person cannot develop love for 'tamo guni' ideal. "Birds of a feather flock together." However if the individual is made to realize that these differences are only limited to the mental stage, that they are based on selfish motives only, the religious rivalries can vanish. Moreover the principle of 'Be-Man' would be established. The Guru works for the brotherhood of man; he dispels the clouds of ignorance with his words.

The teachings of a True Guru are never for a particular class or caste. He speaks for the whole human race and he belongs to entire humanity. You may follow any religion you love. Whatever you worship in different forms and ways is the same. Your Ideal of worship is your own mental creation. As you cannot understand that Supreme Being as yet, it is advisable for you to initially accept him in some form for worship. He is All-pervading, Unseen and Profound. The external Guru Awakens and guides those who aspire for Him. You come to me either to get blessings for a male child or for the cure of some disease. How can you achieve that Supreme object and have His hope in your mind?

Data Dayal writes:

**Your trust and hope in mind
Busy I remain in contemplation**

Only Data Dayal Ji knows what he means by these lines. I will explain what I understand about my own contemplation. In my primary stages I used to visualize and meditate on the Holy form of Data Dayal Ji. Now I realize that the Holy form of Data Dayal on which I used to meditate internally was not the Reality because he used to be present at his place. Numerous devotees see my visions but I remain unaware. This proved to me that mental creations are all Maya.

I have spent the whole of my life in this search for Truth and now have reached the conclusion that He is the Supermost Element. Light and Sound are his manifestations. A ray of Par Brahm (Light) and Shabd Brahm (Sound) is present in every individual. With the entrance of that Light in the individual, man, chit, budh and ahankar take birth. A newly born child does not have any feelings of senses. He is nothing more than an inhaling and exhaling human form. The ray of the Light remains in motion in the brain with the circulation of blood. The constant circulation of blood helps in developing the cells of the brain and with its development the mental faculties develop. Consequently the feelings of body, mind and soul develop which ultimately give birth to "I" and individuality.

I am a keen observer and I gain experiences from my observations. Data Dayal Ji had once advised me to see everything with full attention in order to gain knowledge. Doctor Sardari Lal is my family doctor. A child without an excretory organ was born in the family of his assistant. The child was brought to Dr. Sardari Lal who unhesitatingly used his sharp instruments to open the mouth of excretory organ of that child. When I enquired from the doctor how he dared to use his sharp tools on that small child, he told me that a newborn child does not have any sense of feelings. Any part of the body can be cut off or dissected without any pain to them. It proves that feelings, senses or surat enter the physical body much later, after the actual physical birth.

All animate and inanimate life is the creation of Light or it may be said that life is created by Light. But surat is not created. Life is mortal but hasti (being) is immortal. This proves to me that the visions of Data Dayal Ji that I used to meditate upon within were not the Truth. It Awakened me and forced me to go beyond the traps of Maya. Of what should we feel proud when all creation is mortal? My body, son, wife, property and dharma are all creations and therefore all are temporary. To feel proud of them is nothing more than sheer ignorance.

I feel highly indebted to the satsangis who have helped me realize the Truth. My ignorance has vanished only by the thought that I do not manifest anywhere. I have attained this conviction that “I” or the feelings of body and mind are nothing but consciousness of existence. I am a bubble of consciousness. What should I be proud of? “I” is the creation of that Super-most Consciousness and it will merge in That. “I” never existed nor “I” will ever exist. It is all His Leela. In one of his hymns, Saint Kabir writes that only those who aspire and meditate upon Him alone will attain peace. Kabir writes:

**That which comes and goes is Maya
Mind makes you dance much more**

I have explained with examples about that Element that descends to and ascends from this world.

Now at this stage my simran and dhyan is my conviction that there is my One Lord. He is my foundation, Origin and Source. We are all creation of His Mauj (motion). He is the Origin of all. Can you intellectually differentiate as to who is high or low, great or small, Guru or disciple? Data Dayal Ji used to say, “There are none who is bad and none who is good. God dwells in both. He remains face to face, still un-recognized” My simran and dhyan are to remain aware of this fact that I am a bubble of consciousness, a part of the Supreme Consciousness.

“I” Never Existed

**Your Trust and hope in mind
busy I remain in contemplation**

For you, repetition of Ram-Ram is simran, but how long will you continue to do this? Saint Kabir writes about the true simran:

**Remain I aware of simran as lustful for lust
Remain I aware of simran as greed for self
Remain I aware of simran as a water carrier of her pitchers**

A woman with pitchers full of water on her head moves on to her destination by remaining constantly aware of her pitchers. She does not utter any word nor repeat any mantra but inwardly pays attention to her water pitchers. She simply remains aware. This constant awareness of something is the real simran. Your attention should remain attracted to one centre, the centre of your Origin. You should develop this conviction that He is yours and you are His. Take an example of an Indian married woman. Does she keep the photo of her husband with her forever or utter his name repeatedly? No. Her simran is the conviction that she is married that he is her husband and she is his wife. Attainment of this state is the real Simran that Data Dayal Ji has referred to.

Chapter 2

The True Simran

The Definition of an Authentic Satguru

**Your Trust and hope in mind
Busy I remain in contemplation**

I am convinced that “I”, the feelings of body, mind and soul will merge with the place where they manifested. I may be wrong. I do not claim any conclusiveness. I am doing this duty of revealing my experiences to the world in obedience to the order of Hazur Data Dayal Ji and to fulfill my solemn pledge of telling the world my realizations from Sant Mat. My experiences are sufficient to convince me that I am not wrong. It is believed that saints have a third eye. If it is true then Data Dayal Ji and Baba Sawan Singh must have judged me before assigning me this duty of Guruship. They must have known that I am a truthful person, that I would speak the truth without having any care for name, fame and wealth. I do not want to burden my Self.

Mine is a state of Liberated life, i.e. Jeevan Mukta. Your simran is ajapa jap and meditation on Guru’s Holy form. The state of Liberation in life will be achieved only when you feel convinced that this world is His leela and when you have no desire for name and fame. Move on your path slowly and steadily. Your destination will be achieved positively.

**This is my effort and only deed
To remember your Naam, morn and eve**

Keeping His thought always in mind is the real jap:

**I count not the rosary-beads, nor do I contemplate
Utter not Ram, my Ram remembers me
And I enjoy peace**

These writings are amazing and one feels baffled. I hope you will excuse me for my inability for not speaking at a low level. I am challenged helplessly to explain the state where I dwell at this old age. You cannot attain this state until you realize that all creation, physical or mental, is illusion. Only he would achieve this state of Liberated life that yearns to achieve His Abode. This Eternal Abode is not within the reach of those who have worldly desires and longings. They should not aspire for it until their desires and longings are finished. However, you may worship any god or goddess. What is there to fight for and suffer?

**Under Your Will, happy I remain
Fear, worry, nor world gives me pain**

When a person realizes that birth, death, happiness or grief is all His leela; he remains undisturbed. He remains at His Will and enjoys Bliss. This is the state of Liberated life. Data Dayal did his best to make me understand the Truth, but I could not understand it at that time. I feel that the indirect method adopted by our saints is no longer required in this changing world, so I have made use of the rod of Truth. Baba Sawan Singh used to say in his satsangs that santsangis did not understand what he said, "A man with a rod would come to make them understand the Truth". I am that man. My mission is not to entrap people with hollow words. My wish is that my words may be understood by the masses and that they may be able to understand the Truth.

It is a fact that plain Truth does not help in establishing centers; it does not increase the number of followers. That is why I am not confined to any particular sect or place. I dwell in that state of Infinity.

**Yogi, sadhu, nor Giani
Worldly, wicked nor agyani**

However, how will anybody understand it? Only after this realization, that he is a bubble of consciousness. A bubble of consciousness would not claim he be a yogi, sadhu or Giani. Had I not realized this Truth, I might have made claims of my greatness and got myself worshipped by you and exploited you.

An Overflowing Sea of Compassion

**As in the beginning, so I am this time
Remain un-trapped from the swings of time (Kal)**

What was my form in the beginning? I say that “I” did not exist at all. My existence is an outcome of an evolutionary process. Before acquiring this physical body my original form was Unnamed, Formless, Unseen, Unsaid, Limitless and Profound. I have reached that stage from where I descended. Have I developed wings by becoming Unnamed and Unseen? Can I miraculously do any good for suffering humanity? No. Let those who make claims of their greatness do some good for humanity.

Who can say authentically that God is Anami (Unnamed) or Alakh (Invisible)? Man is in search of Truth. After searching when his surat reaches or merges in its own Self, he feels himself to be Un-named. He loses his “self” into a state of Limitlessness and there ends his struggle of research. Who can know what that man is? So, O! Man, none has known any thing about God. All these propagators of different religious philosophies have no right to say that they have become something. If any one makes this claim he is still ignorant of the Truth.

See the end of those saints who made claims of their so-called greatness and immortality. Where did the immortality of Paltu Sahib go when he was thrown in the boiling oil pan? Data Dayal Ji could not do anything against His will and save his Dham (centre). Swami Paramahansa Dev, who's Parsad had a reputation for curing the incurable diseases, died of cancer. Tulsi Dass writer of 'Rama Charit Manas' suffered untold sufferings during his last three years. Awake, Awake O man and understand what I say.

None on this earth can avoid His Will and neutralize the reactions of his karmas. You have been fooled and mercilessly robbed by these so-called mahatmas and saints. They have not made you realize your Self. You have not been made “man”, but beasts of burden by the so-called realized gurus. Do not offer your hard

earned money to these parasites of the society simply with this idea that they will save you from calamities or sufferings. What is to happen, happen must.

I do not want to keep you in the dark, nor do I wish to exploit you. I impart to you the true Gyan, so that you may be able to liberate yourself and lead a happy and peaceful life. Data Dayal Ji has deputed me to do this duty as:

**You have come, in the human form
Wearing the garb of a Faqir**

**Take along the grieved man
Lead him to Guru's abode**

**Man is grieved from the trinity
Weak, helpless and ignorant**

**Your duty to be compassionate
And to impart the True Nam**

I am imparting Nam as desired by Data Dayal Ji. I do not follow the old practice of initiation behind closed doors as is being done by modern gurus. My aim is not to establish centers and amass wealth. My duty is to dispel the doubts and misconceptions of the ignorant and lead them to the path of Truth. I do not intend to denunciate any saint or guru, but to tell you the qualities of a true saint or guru.

He, who is Awakened, would be able to Awaken you. The *words* and *advice* of the realized would give you solace and peace if you aspire for it. The company of such a soul would benefit you. I am not against offerings and service to the guru but it should be with knowledge. You may offer me anything or not, but I will speak the Truth. Kamleshwar spent years in the company of Data Dayal Ji, but without understanding his word and the result is that he remains where he was.

Bhoop Singh always accompanies me with his tape-recorder to record my satsangs. He does all odd jobs for me. Why? Nine years ago, he was just going to commit suicide due to worldly worries and problems. He says that at that very time, my form appeared and bade him "Awake, Awake, Awake; your time has come". Then that form went up in the sky in the shape of a bright star. I have no knowledge of this incident. I did not go there to Awaken him. If it was not me who stopped him from committing suicide in a miraculous way, then what right have I to accept his offerings? Understand my feelings.

You are being robbed mercilessly and unfortunately, you feel pleased with this robbery. Had I any intention of collecting wealth, I would have rendered Bhoop Singh penniless. My mission is not the collection of wealth and to increase the number of followers. I have come to reveal the Truth and to speak the truth. I wish your misconceptions and doubts be removed so that you may get peace. Data Dayal Ji used to say, "Faqir, we have nothing to give to the worldly people except Peace and those who come for it, they get it."

I have visited Hanam Kunda, Bombay, and now I am here at Chintal Basti in Andhra Pradesh. I do not feel that I belong to this place. I am a traveler. I have no house and household here, so why should I have any worries. Similarly a man who realizes his Self considers himself as a mere traveller in this world and remains attracted to his Supreme Abode. He remains unattached, at His will. This is a state of Liberated life.

Unlike the Saints of the past and present, I have explained the Truth without any reservations. I have come from the Unnamed and Unseen state to reveal the Reality and not to conceal it. A sea of compassion for the ignorant (and suffering) is overflowing from within me. The earlier saints performed their duties as Dayal whereas I am doing my duty as Param Dayal. I wish you to understand what I say. Devotion with ignorance leads to a miserable end. So walk on this path of bhakti cautiously, attentively and with knowledge. Data Dayal Ji writes in one of his hymns:

**I came, came for you
Seeing you dismayed, compassion arose in me**

**Manifested a compassionate form
Brought here by compassion**

**The Sun of compassion
Bright sky; rays of compassion**

**Compassionate sea awoke, overflowed
Compassion spread all around**

I have compassionate feelings. You are my brothers and sisters. I wish you all a happy and prosperous life. Follow the path of surat shabad yoga inward. I have explained to you all the secrets, practice it yourself. I too was very much attached to illusions, visions and mental bliss.

Hazur Data Dayal Ji, with great compassion guided me because I had a desire to know the Reality. Had Data Dayal Ji told me at that time that it was not he that manifests within me, I would not have realised this Truth. My practical life and the experiences of the satsangis have convinced me that I am neither a yogi, father, son, guru nor disciple. I am a bubble of consciousness on the way to merging with that Supreme Consciousness.

**Sahasdal is numerous, Trikuti of three
Stage of Sunn remains, duality free**

**At Maha Sunn, Non-duality has no root
At Bhanwar Kal, Maya, fail to make loot**

The centre from where diverse thoughts arise is known as Sahas-dal-kanwal. The centre of manifestation of the Holy form is known as Trikuti. The state of immersion in the Holy form is known as Sunn. When it is realised that I am a bubble of consciousness, even the thought of these centres does not occur

to me. I remain free from hopes and desires under the Will of Nature. The feeling of "I" has become non-existent. The game of life is being played without any worry of duality or Non-duality, Brahma or Para Brahma.

Nothing I Did, Nor Could I Do

A child does not worship or remember God. His is a life of steadiness, life of non-duality and non-attachment. His smiling or weeping depends on the person who carries him in their lap. Sant Mat and all other religions of the world preach for the achievement of this stage in life. This is in fact "Liberation in life", the state of Jeevan Mukti.

Hazur Data Dayal ji had wished me to change the method of preaching with the changing times, and so I have done this. I do not quote scriptures but explain my own experiences. I dwell in the Unseen and Unnamed state. The question arises that being the dweller of that Supreme state, can I bring some miraculous change for this good of the humanity? No, everything is preplanned and predestined, I am not one to interfere or bring any change.

At least two hundred infertile women, many of whom had no menstruation, had male children with my parsad. But contrary to this, my own daughter who has been married for the last fourteen years, and to whom I have intentionally given parsad many times is still childless. What does this prove? I am none to bless anybody. Had it been so, my daughter would have been blessed with a child.

I can do nothing more than wish good to all. My egoism has vanished. My life words and deeds have become sahaja (natural). I have no desire for any name, fame and wealth. My life is all Peace and Bliss.

**Desires end, worries vanish
Mind is all carefree**

**He who needs nothing
Is the King of Kings**

I am the Emperor of the time who has no worry and no desires. Baba Sawan Singh Ji used to say that a Saint's mind adopts the shape of a four-sided mirror and it reflects all future and past events - he becomes capable of reflecting the deepest roots of objects and even the inner feelings of a human being. It is not a miracle but a natural process.

If something good happens with my blessings, I am not ready to take any credit for that because that is all pre-planned and predestined. It is not due to my blessings. Kabir writes:

**Nothing I did
Neither I could
Nor am I capable**

**God did whatever was done
I remain Kabir**

I do not want to take any false credit by keeping you in the dark. In, my view, this is the greatest sin. I do not want to involve my self in the whirlpool of Karmas.

**Guru Supreme Being came, to make me realize
My form, steadily helped me to recognize**

My Self is Unseen, Un-named and Profound. This does not mean that I have become God. My own power or consciousness or self is always in search of its Origin or Source within. It yearns to feel at one with that Supreme Source, the Master. What did Kabir or Nanak become? Many great saints came to show the path of Truth but the world remained where it was. All come and go after reaping the harvest of their deeds.

I have the only wealth of peace and I share it with those who come for it .If you want to spend a happy life, cleanse your thoughts and deeds, and if your wish Liberation from the cycle of birth and death, then be above deeds.

Chapter 3

The Liberation

Liberation in Life is Liberation Alone

Liberated alive, is Liberated alone

No Liberation until life exists, until pains and pleasures felt

No Liberation in physical body, then how Liberation after death?

Liberated does not in holy places dwell, Liberation there not kept

Gallows of doubt not cut in life

Hopes of Liberation after death

Thirsty man is in life

Wanders thirsty in the dream

The detached are bondage free

Live wherever keeps He

Without detachment bondage remains

Going nowhere is thee

Gain freedom from transmigration

By contemplating Immortal Nam

Says Kabir he alone is Guru

Who cuts the gallows of doubt

From my very childhood I had a keen desire to have spiritual union with God. It was either due to His Grace or due to my own karmas of the past. Now, in old age, my thoughts have been changed by my experiences of life. The conclusion of my whole research is Jeevan Mukti. The aim and objective of all saints has been to achieve this state in life. Sanatan Dharma, Jain Dharma and Buddhist Dharma have all had the same aim of attaining Liberation in life.

This thought of Liberation in life occurred to me last night when Joginder Singh requested me repeatedly to attend his marriage.

However, I had to attend a programme at a world religious conference and then visit Delhi, Indore and Nagpur on Basant Panchami. Repeated requests of Joginder Singh forced me to question myself, "What sort of a Guru am I? For what have I come to this world? Have I attained Liberation?"

Liberation means freedom from all kinds of bondages. Is there anybody without any bondage? No, all are attached to one object or another. One is attached to the son, another to love of satsangis. Another is in the bondage of God, Guru or internal visions. You practice meditation with great zeal. You enjoy the visions of Sun, Moon and experience bliss inwardly. You always feel attracted to these blissful internal scenes. However, if sometimes you fail to see these scenes you become sad. This proves that your aim is confined to a particular mental condition. You are not liberated. You are still attached to something.

Tonight I deeply thought over this very point. Is there any such stage when man can attain Liberation while in body? This is a question to myself. I had pledged to speak to the world of my experiences. However, my experiences are of a very Supreme State and everybody cannot understand them. Still I speak in order to fulfill my pledge. My experiences prove that yogi, meditator, guru, disciple and even the aspirant of salvation are in bondage.

Bondage means an attachment of our surat with some thing. It may be gross, subtle or causal. Devotees of God are attached to their devotion and lost in it. They too are in bondage; the only difference is that some bondage is a source of joy whereas others prove to be a source of worry and grief. It is also a fact that without any bondage or attachment, life is impossible in this world of illusion. Now the question arises. Is there any such state of Liberation in life? Yes, that stage does exist. I often live in that state of life at this age.

I have been able achieve this state of Liberation only by one thought. That is I do not go anywhere either in physical subtle form, or to help anybody. While my manifestations help numerous people, I remain unaware of these amazing incidents. This experience has convinced me that all those scenes of Data Dayal,

Sun, Moon, God and Goddess that used to manifest within me were not a Reality, but an illusion.

To attain this conviction, that your “Self” is Light and Sound and is in reality the attainment of the state of Jeevan Mukta i.e. Dayalpad. By achieving this state, you will have dispassion for all internal visions, forms and scenes. You will stand convinced forever that these thoughts or forms are not a Reality but only reflections of the mind. Some call it the “Self” and others name the thing that feels the existence of the internal visions of Data Dayal or Rama etc. as the Zatt (Reality).

Swami Shiv Dayal Singh, Saint Kabir and others have proclaimed saints as the creators of Ishwar (God). If these saints had the right to explain their experiences, then I too have the right to speak the Truth to the world. My experience proves that a person who claims himself as the Base and Source of all creation is also not yet Liberated. My words are tape-recorded for future generations of seekers and intellectuals to ponder over. Such proclamations that one’s Self is overall or that one is Brahma attracted the worldly people towards those who made such claims.

Swami Ji said that saints are the creators of God. For this reason people madly followed him, adored and worshipped him. The Truth is far from these mental visions. Those who are attached to these visions and manifestations can never attain Liberation. Forget these manifestations. The element that sees Light and listens to the Sound within is to be kept free from Light and Sound as well in order to attain Panchavan Pad (the Fifth Stage). To the dwellers of the Fifth Stage, even Light and Sound have no attraction. He develops dispassion for Light and Sound. As for attaining Satlok, all mental stages are to be dispensed with. As for attaining the Absolute Truth, Light and Sound are also to be left. Try to understand what I say. This is not an easy game to play or an easy path to adopt.

**This path is for those who are fed up with sensualities
Who cherish spirituality in mind**

Love not, progeny and wealth And search among Guru's and saints

All those saints known for their Divinity faced a miserable end. Ramakrishna Parmahansa, Tulsi Dass, Baba Sawan Singh and even Swami Shiv Dayal Singh suffered heavily during the last years of their life. If a saint has really become something such as Brahma or the creator of God, then how is it that he cannot cure his own disease? None has any solid answer to this question. If the writing of Swami Shiv Dayal Singh that saints are the creators of God is a fact, then why did these great saints suffer untold physical pains and miseries?

You people adore me and serve me; I do not want to keep you in the dark. I have spent my entire life in search of the Truth. Whatever I have experienced, I explain in plain words for those who aspire for it. Saint Tulsi Dass writes:

On the banks of Chitarkut An assembly of the saints

Tulsi Dass grinds Chandan (sandal) And applies tilak to Raghubir (Rama)

For such couplets of Tulsi Dass in his Ramayana, people followed him, adored him and even worshipped him. A study of his life story reveals that Hanuman and Rama used to appear to him. If it is true that Rama used to appear to him and apply tilak on his forehead, then why did Tulsi Dass suffer physically during his last three years? Can anybody answer this question? No. Whatever I have realized from the state of Liberated life, I state Liberated alive is Liberated alone.

No Liberation until life exists

I have experienced that salvation from the cycle of transmigration is impossible until Liberation in life is achieved.

If Swami Ji, Kabir, etc. could express their experiences of life, similarly I am keen to express my observations. I have not yet been able to remain in that state of Liberated life for a whole twenty-four hours.

The process of embracing that Elevated State and coming down continues. However, the practice of surat shabad yoga, this duty of Guruship and the experiences of satsangis, helps me to realize that all internal visions are Maya (illusion). And all external manifestations are Shaya. Now at this stage, I have dispassion for Light and Sound even for the Panchvan Pad i.e. Vedih Gati (the Fifth stage).

The Subtle Bondage of Ego

A large number of people from far and near have very high opinions about me. Whenever I go on tour they adore me and praise me saying that I help them repeatedly here or there. These people and the entire world may not believe this but I know that I do not manifest anywhere nor do I do anything for anybody.

I am convinced of what my Self is. It is a bubble of consciousness. The bubble of consciousness in the evolutionary process of nature has attained ego. This power of consciousness is the creation of that Supreme Power, Consciousness, Element or God. You may name this Power as God, Paramatama, Ishwar, Allah or Waheguru. He is what He is. Who am I? I am nothing more than a bubble of consciousness. The entire creation is His Leela. I have not been able to reach His abode so far. He is the Supreme Power and his end is beyond my reach.

It is possible that Swami Ji, Data Dayal Ji and other saints might have reached his Abode or have known him, but I have not. By attaining this knowledge that I am a bubble of consciousness and the entire creation is his will, my egoism has vanished. The feelings of hasti have ended. In addition, even the thought of liberation and bondage has disappeared. When my experiences have proved that his will is Supreme and all pervading, then the question of bondage ends.

This bubble of consciousness has assumed the form of Faqir Chand, or the feelings of mother, father and brother from place to place and from time to time. Due to sheer ignorance of the truth

you presume to be a separate entity and you remain dominated by your ego. Until these veils of ignorance are removed, the traps of doubts are cut and the Self realized these thoughts of bondage and liberation will exist. To attain Liberation you must realize who you are, from where have you come, who created you, why you were created and how you were created. Otherwise, Liberation from the whirlpool of bondages is impossible. Kabir says:

Liberated alive is Liberated alone

No Liberation until life exists

Until then pains and pleasures felt

A person who considers his Self to be all in all enjoys happiness and remains self-centred. He is not Liberated. He is bound by his joy and is confined to the centre of his Self. A person, who has not achieved Liberation in life has not become centre less or free from the bondages of pleasures and pains. How then can he attain Liberation after death? The existence of egoism is the greatest bondage. This egoism may be physical such as I am a father, mother, son, king, guru and disciple. These are all bondages. This egoism may be subtle as I am Sound, Light and Braham, Truth, Unnamed, Unseen and Profound. These too are bondages even though they are a source of joy.

As the worldly people are not capable of understanding the highest stage of spirituality, the ancient sages propounded different religious philosophies so that humankind might live a life of humanity - hope, peace and happiness. I do not denounce those who say that the Satguru will come to accompany the disciple at the time of death. Such a positive thought is a great source of encouragement. "I am Brahman" is also a great source of positive and helpful thought. I am a disciple or devotee is too a great and helpful thought. All these religions and philosophies are not bondage free, but the difference is that their bondage is a source of joy. These religions, sects, and philosophies cannot Liberate you. The roots of the cycle

of transmigrations remain alive as long as egoism exists. That is why I proclaim, that I have come down from the Anami Dham. At this Unnamed Stage, egoism vanishes and one attains Jeevan Mukti.

**Surat becomes blissful, after all extremes
Purush Anami reaches the Sky Supreme**

Now the stage where egoism vanishes, the Abode of the Lord is not realized by any saint, not even by Kabir, Swami Ji and others. Because by reaching that state, they themselves lost their own entity. They named it as Anami and the Alakh state. Whether that Supreme state is “Unnamed”, nobody has any positive proof to prove it. I know that I am revealing to you the highest stage that is beyond your understanding. I am forced to perform my duty; my experiences, truthful speaking and my observations have helped me to attain Liberation in life.


**No Liberation in physical body
How Liberation after death?**

**Liberation does not in holy places dwell
Liberation is there not kept**

I add my experiences to the experiences of Saint Kabir:

**Liberated not the practises of Sound
What deeds to follow and what to propound?**

He who remains centered in his Self is attuned to the internal Sound and enjoys its bliss. How then would he detach himself or Liberate himself from the bondage of Sound and its joy? Similarly, the Self who is attuned to Light, enjoys its bliss and is in the bondage of Light. This is a different thing. We do not consider Light and Sound as the causes of bondage. However, the truth



remains that all pleasure-giving objects are the cause of bondage. The difference is only one of degree as between the golden and iron chains. The chains remain the same.

Gallows of doubt not cut in life

Hopes Liberation after death

Thirsty man as in life

Wanders thirsty in the dream

All the internal stages of Sahas-dal-kanwal, Trikuti, Sunn, Maha-Sunn, Bhanwar Gupha, Sat, and Alakh are nothing in reality. They are impressions of the external world imprinted upon your mind. Whatever is visible within is a reflection of some real object or impression of the external world as already explained above.

Our physical body is constituted of the particles and atoms of nature. The Divine Element that dwells in this body is in the form of reflection of the Supreme Reality. If this Truth is understood then all cravings even for sadhana also vanish. Light and Sound within are also the reflections of external Light and Sound. As already referred to above, a stage comes when you develop dispassion for Light and Sound and even your sadhana also comes to an end. However, this stage can only be achieved after attaining experience and knowledge.

What to practise when the graceful Guru is found

A person who has found a real and graceful Guru need not undergo to the hardships of sadhana. The aim is to understand and experience the Truth. Guru leads the aspirant through practical life. However, take note that this state is not within easy reach. I myself had to spend my whole life-achieving this knowledge. It is after having personal in experience that one can understand the words of satsang.

**Gallows of doubt not cut in life
Hopes Liberation after death**

**Thirsty man as in life
Wanders thirsty in the dream**

Is it not a fact that when you feel thirsty in your dream you search for water to quench your thirst? Does any source of water exist in your dream? No, still you quench your thirst. Similarly, you create a woman or man in your dream and enjoy sex with him or her. Does it mean that a woman or man actually appears to you? No, this creation of water or woman in your dream is not a reality but reflections or impressions that are imprinted upon your mind. The Sahas-dal-kanwal, Trikuti, Sunn, Maha sunn and Bhanwar Gupha too are in fact imprints. If you once understand this reality, your doubts would vanish and you need not feel attracted towards these centers. One can have the understanding of this reality only after following this path.

Understanding The Will of God

**Have the darshan and listen to the words
Having listened, churn them in the mind**

**Having churned, get the essence
Having the essence digest it
Having digested, this is perfection**

**Dispelling the world illusion and fear
However, who follows this Path?**

**All come in the presence of the Satguru
Enjoy not his glimpse nor catch his words**

When I use such words so categorically, I question myself. Are you misleading the world? Thousands of satsangis have died performing austere practices. I have made everything clear and easy for those who aspire for it. A satsang of hours is better than

meditation of hundreds of years. If you succeed in understanding this point, you would not worry about your failures in meditation practice.

Guru is Knowledge The manifestation of Spirit

Sant Kabir writes :

The detached are bondage free Live wherever keeps He

Saint Kabir advises us to achieve the state of detachment. The state of detachment is invincible against illusion. Firstly, when realized that I do not manifest to do your work, I was convinced that vision and manifestation of Data Dayal were not a reality but an illusion. It made me detach myself from the visions. Secondly, this wrong notion that I am Brahma or I am overall was dispelled by the lives of Swami Ji, Data Dayal Ji, Sahib Ji, Rumi and Shamstabrez. Satsangis and these mahatmas proved to be my true satgurus. I have no selfish motives. I have no desire for name and fame. I explain this truth simply to Awaken humankind, whether what I say is right or wrong, I have done my duty as I had pledged. Data Dayal Ji had said.

Until you see with your eyes accept not all that I say

Therefore, whatever I state is my own experience. I am convinced that I am a bubble of consciousness created by a motion in the Supreme Consciousness. I was Unnamed, Invisible and mingled in Him as butter mingles in milk. Swami ji writes:

Listen O'surat from me your secret You were mingled in me since ever

Before assuming this physical frame, I was mingled in Him like ghee (purified butter) in milk. Butter is separated from milk after boiling it and churning it. Similarly, with movement in that Supreme Power you and all others became separate from Him. This knowledge has dissolved my ego and has helped me to attain the state of detachment.

**The detached are bondage free
Live wherever keeps He**

**Without detachment bondage remains
Going anywhere one is not free**

Now have I realized who I am? I am a part of that Supreme Power just as butter is derived from milk. What worries should I have? Till life exists:

**“Yatra Yatra, Mano gachhati, Tatra Tatra Samadhaya”
“The entire creation is the game of His Will”**

Life, death, vice, virtue good, evil, dharma, karma, creation and destruction are not in my hands. This all happens under His Will. By achieving this stage one lives the life of an innocent child. This is what is meant by “live wherever He keeps you.” Live at His Will. Attainment of this stage is the Jeevan Mukta stage.

You have rendered many services to me, so I want to do my duty towards you. Understand only one point:

Yatra Yatra mano gachhati, Tatra Tatra Samadhya

Live this life like a child. Remain at His Will. Let His Will always prevail. Until I realized this Truth, I remained in one bondage or another, such as the bondage of Guru, devotion, Light, Sound and the Third stage. Now all bondages have been broken. Whatever is to happen, will happen. Attainment of this stage, I understand, is Jeevan Mukti.

Get freedom from transmigration, by contemplating the Immortal Nam

Now what immortal Nam is to be contemplated? Is it repetition of some particular name such as “Satnam”, with your tongue? No. The true simran is to attain experience or direct knowledge of the Truth i.e., the Light and Sound manifested by a motion in that Supreme Element, which further carries on the process of creation and destruction. To keep this truth in mind is the real simran of the Immortal Nam. You may follow the path inwardly

and listen to the Sound; you would not achieve Jeevan Mukti. You may get joy, happiness, stages of ecstasy and attain siddhis (supernatural powers), but not Liberation in life, until you have this conviction, that His Will is Supreme and is all pervading.

**Says Kabir that he alone is Guru
Who cuts the noose of doubts**

Guru is he who dispels all doubts and misconceptions. He convinces us that His will is Supreme. Whatever happened was His Will, whatever is happening is His Will, and His Will shall prevail in the future. Attainment of this stage, in my view, is Liberation in life. To those who come to me for satsang, I say that whatever I say is not my final verdict. I do not appeal to the world to follow me. Nevertheless, I do say that the propagators of different religious philosophies, instead of Liberating the human beings have bound them within their own circles, and divided humanity based on different names of God. Having compassion for my fellow human beings, I have explained the truth. May you live a life of peace! Live at His Will and attain Liberation in life. This is what I ever wish.

Chapter 4

The Satnam

Naam, Karma & The Cruelty of Kal

O' mind, contemplate Naam, life is short
Four came to carry you on wooden horse

Burn you they will, by collecting wood
Such as holi of Brindavan

In the glass palace of ten doors
Death makes complete seizure

Agar is cut, nagar torn, breath gone and skull broken
Mother weeps holding cot, holding her arms the brothers weep

Spouse cries with disheveled hair
Of her husband's company deprived

Recall o'mind the Satnam, restraining yourself completely
Says Kabir, hear me o'saints, the Creator is the destroyer

These two or three persons have come from Jammu and a few more have come from another village. They wish me to initiate and address them. As a true man I ask my own Self, "Will they be freed after being initiated and preached to by me?" His Holiness Hazur Data Dayal, Maharishi Shiv Brat Lal, opened my eyes by making me responsible for this duty. His Holiness had great mercy upon me.

O' mind, contemplate Naam, life is short

Rishis, munis and saints have been Awakening mankind from time to time. This life span is very short. You have been passing through this cycle of life and death for many lives, so contemplate the true Naam and meditate on the Holy form of the Guru to get rid of this cycle.

Now here arises a very important question. This boy, who has come here to become initiated, tells me that he suffered a typhoid attack when he was only a year old. Due to this attack he became permanently disabled. You see how painful it is for him. A child of one year did not commit any sin, nor did he injure any one's feelings. Why did he lose both of his legs? There must be some reason behind it. He must have committed some transgression in his previous life for which he suffers retribution now, or if you do not believe in the philosophy of karma then you will have to admit that the Creator of this world is cruel. He gave birth to the child and disabled him of both of his legs within the very first year of his life. Therefore, you have to agree on one point out of these two. We will either have to accept the philosophy of karma or admit the Creator is cruel.

To remain safe from karmas and free from the laws of the Creator, Sant Mat has proposed this Naam theory. I ask myself, you have spent the whole of your life in bhajan. Are you sure that you are free from the effects of your own karma? Will you go scot-free from the cruel hands of the Creator of this world? These people have come for Naam. If you give them Naam, will they be free from the pains of the world by your initiation? Daily I receive a package of letters. Some writers are ailing, some are infertile, others are suffering for one reason or another and still others have disturbed lives. The whole world is full of pain. I often put this question to myself: "You remember Naam, however are you now sure that you will not come to this world again?" I have a firm belief that if I continue this bhajan, then I shall not come after death, but if I abandon it, then surely I will not be free and will have to take re-birth.

Now what is Naam? It is to gain this definite belief that whatever colour, form, thought, vision or feeling is visible within is all Maya. This is all mental creation. None of them have any real existence, but still they occur within and we continue to be prevailed upon by each of them. Due to ignorance we accept these internal visions as true and thus enjoy or suffer accordingly.

Mr. Krishan Lal Sahni came from Yamuna Nagar yesterday and

narrated to me an incident about his son's marriage. He said that he had virtually no money for the marriage and was completely helpless. However he kept on meditating on my form continuously. He was full of praise for me and did not feel tired while praising Baba Ji who did so much in this marriage for him. He offered some clothes, sweets and 21 Rupees to me. He offered adorations and salutations to me. Now I on my own part go within and ask myself, did I know anything about the marriage of his son? No. Did I go to Yamuna Nagar to help him in his financial and other difficulties? No. Mr. Sahni is settled at Kanpur and he arranged the marriage at Yamuna Nagar. After the marriage ceremonies were over he sent me a telegram. However I was not aware of Mr. Krishan Lal, the sender of the telegram from Yamuna Nagar, so I could not reply. A few days later, I received a reply-paid telegram and I replied to the same. Now the question is who helped him? Was it myself who helped him? No. He was helped by his own faith, by faith, belief and devotion. However, the real help that I want to render to the suffering humanity, is wanted for by very few. A true Guru guides humanity to the path of Liberation so that it may get Liberated and end the entire struggle forever.

You people have come to me for Naam Dan (initiation). What Naam should I give to you? The first and foremost rule that works in this world is that whatever you gain or lose is the result of your own longings and desires or the result of your previous karmas. As you think, so you become. On psychological conditions depends the body's fate. As you sow, so shall you reap. The samskaras of your previous karmas stand by you. If you do not believe this philosophy then you will have to believe that the Creator is a tyrant. I do not say that the Creator is cruel, but the intellect is forced to accept it that way.

What sin did this boy commit at the age of one year? Why was he made legless? Why is he suffering? You know it rained heavily yesterday so that millions of germs and creatures must have died, and even more must have been born. During floods thousands of buildings are washed away and men are drowned, large numbers of birds and animals are swept away. Saints name the Creator as Kal. He created this world at His own Will and therein exist both

pains and pleasures. Then the real Satnam is to go beyond the mental existence and merge into Brahm. Beyond this stage is Shabad. If you have understood the forces of mind both constructive and destructive and if your Ideal is formless, Light and Sound, then at the ultimate end you will definitely merge into Light and Sound .You will not be trapped by the mental visions. Sant Kabir writes:

Far off is your abode hansa, house unbounded, limitless
Neither body nor Maya exists there, nor does trinity pervade

Four castes do not exist, nor the family traditions
Nine, six, fourteen learnings neither, nor the thought of scriptures

Meditations, penances, nor pilgrimages, nor rules and regulations
Neither creation of five elements, it is beyond destruction

Neither three gods nor thirty-three
Nor the ten incarnations

Far beyond the sixteen sankh, exists court of the Lord Eternal
Sitting on an Enlightened throne, there resounds the Shabad Eternal

To a manly form, how do I explain? He is beyond explanation
Brightness equal to a thousand Suns is one cell of the Sat Purush

Different from sound and silence, that is our true Naam
Who came here with the secret Word, to this mortal world

Meet the Guru to find out
Who creates the whole world

Hold His arm forever, hansa
And go beyond

To that great island you belong
Hansa, listen to my word

At this time, humble Kabir
Follows the footprints of the Formless

That is our Desh (home). That is our Origin. What happens after reaching that abode? Man gets salvation. He merges his own self into Light and Shabad. However, every individual cannot have an easy approach to that Desh. It was due to this very fact, that among the Hindus, the Gayatri Mantra used to be introduced to every child at the age of nine so that Light and Shabad may manifest in them and they may be able to attain Naam. One who feels detached from this world and wants to be above the pains and pleasures of this mundane world; Naam is for him or her. He or she is the true claimant of Naam.

Understanding Our Motives For Meditation Practice

**Those who are fed up with sensualities
Who cherish spirituality in mind**

**Love not progeny and wealth
Search among Gurus and saints**

Blessed are those, who suffer from one misery or the other. Only those who have suffered have developed the spirit of detachment from this world and adopted this path. If there is no pain, the idea of finding out its solution does not arise, and he who has no desire for the solutions of his miseries is not the right person for Naam. For him is Veda Marg (philosophy of the scriptures). Not a single religion of the world dares to name the Creator of this world as cruel. Only the saints have introduced this idea.

The pleasures of the world do not last forever. Change is the law of nature. Nothing is permanent. Every creation is followed by destruction. You are healthy today, you may recite Ram Ram, make adorations and prayers to God, but diseases and death would not spare you. If you are a believer in the karma philosophy, then refine your karma, purify your longings. Do not indulge in swindling and cheating. Do not usurp others property and wealth. Other's dues are not only limited to wealth or immovable property alone. To develop illicit relations with another's wife is also usurpation. Keep your thoughts pure. Never indulge in deceit for your personal gains. Develop enmity against none. If you wish

to be happy in this world of the Creator, then be of Him. Be of the all-pervading 'Karta Purusha'.

The Creator is a Power that creates this world with Its own Will. That Force is signified by the bindu at Om. Develop attachment with this bindu (the point in between the eyebrows, also represented by the figure zero) of Om. It is the Creator, Sustainer and Destroyer all in one. It's second name is the Tenth Door (Daswan Dawar) in Sant Mat. He who remains attached to this bindu, entertaining pure and positive thoughts remains happy in life. However, this does not mean that he is emancipated. For that there is the path of Light and Shabad. For that the saints have propounded the philosophy of simran and dhyan. Because the mind is most restless and thinking is its quality, the Guru gives Naam to keep it busy in simran and dhyan.

Some suggest the jap of Ram-Ram, others ask for Vaheguru jap, some others recite Allah-Allah, and still others use the word Satnam for it. Indeed the Lord has no name and form, but still all names are His names and all forms are His forms. Accept Him in one Name and in one Form. Have firm faith and belief that he is the Supreme and All Pervading. It will make your life smooth and happy. In your bad days your faith simran and dhyan will help you, and not Faqir Chand. If today I do not speak the truth and maintain the iron curtain for my own name, fame, wealth and advertisement, I will be the greatest sinner. It would mean hypocrisy.

You people have come to get Naam. The true Naam is to see the Light and listen to Shabad within. However, every person is not fit to achieve that stage. It depends on one's samskaras and purity of thought and mind. My Satguru had initiated me with Radhasoami name and dhyan of the Guru's Holy form. I do not want to break away from the old tradition. If you want to adopt this path, follow Light and Sound within. It can redeem you.

Why do we meditate? I have explained that we want to get rid of worldly sorrows and joys forever. However, if somebody has not so far developed dispassion for the world, he will fail to fix his mind at the required centers. If he succeeds at all he may get

anand, but he would not be able to free himself from Maya due to worldly cravings in his mind. Hence an aspirant must first detach himself from all worldly longings. Swami Ji Maharaj writes:

**You hold the world as true,
How can you achieve Naam?**

Vairagya (dispassion) cannot be achieved easily. It depends upon your previous karmas. Krishan Lal Sahni was helped out of his difficulty by his simran, dhyan and faith and not by me. This is the plain truth. I do not follow the path of false gurudom, therefore I enjoy peace and I am happy. Hazur Data Dayal had deputed me to this task of helping the weak, helpless and ignorant. I have done it wholeheartedly. If you truly wish to recite Naam, then concentrate on the Holy form of your Guru in between your eyebrows. Do not make use of your tongue for Naam jap. If you fail to concentrate, then you can recite the Naam with your tongue and even make use of the rosary at the primary stage. However, true Naam is to merge in the Light and Shabad after complete mental attentiveness.

**First Lord becomes pupil
Who surrenders body, mind and soul**

**Later Lord becomes Guru
Who blessed you with Naam**

You have come for Naam Dan. As long as an individual does not surrender his body and mind to his Ideal, he cannot achieve Naam. What is this surrender of body and mind to the Ideal? It does not mean that you are to offer your body and head to your Guru, which is generally understood by ignorant people. It means complete forgetfulness of body and mental existence at the time of meditation. When one achieves this thought-free stage and merges in Light, he attains Naam. So, complete surrender is necessary. Mr. Sahni did not surrender his body and mind to his Ideal. He was in fact very much in his body and mind wishing the fulfillment of his desires. Because he had faith, his work was done

during the marriage of his son. I did not do his work. I was not even aware of his son's marriage. You have come for satsang. Listen:

**Be of One, all will be yours
By holding many, you gain none**

He who changes his Ideal from day to day gets nothing. Spend your entire life on one thought and one Ideal. A woman can enjoy her sex wherever she may like, but she does not command respect. One who clings to one and surrenders to him enjoys not only womanhood but also all attributes such as mother, grandmother, great grandmother, aunt and maternal aunt etc. Understand the depth of what I say. This is a satsang and not a propaganda congregation.

Naam is for getting salvation and that is within you. Only those are blessed with it who are completely detached from this world. This dispassion should not be due to some reason, such as losing wealth and becoming poor, or due to grief of the death of a very close relative. It should be based on the realization that this world is an inn and we are pilgrims. This is not our permanent abode. This is known as spontaneous dispassion.

**In the glass palace of ten doors
Death makes complete seizure**

Sant Kabir has named this body as a palace of glass. Kabir Sahib knows best what this glass palace means. However, what I have understood I explain. Every thing is the projection of our mind. You see there the statue of Hazur Data Dayal. Installed on either side, mirrors are fixed and they project a large number of statues of Hazur Data Dayal Ji Maharaj. Similarly is the position of our body. Our internal craving is reflected or projected through our karam indriyas (sense organs). When the ultimate end of this body comes, the subtle body influenced by the projected cravings moves up in the upper regions and again takes birth as and when the right circumstances for those projected cravings becomes available. However, if you continue with meditation and render

your mind desire free, then at the ultimate end, if your mind does not project any craving on your subtle body, what will happen? Your Light and Shabad will manifest, your subtle body too shall remain here and your Self will merge into the Absolute without any further cycle of birth and death. Bhajan means tranquility. As long as there is existence of mind, thoughts and feelings will arise and thus tranquility will not be achieved. Therefore, bhajan is essential.

**Mother weeps, holding cot
Holding arms, brothers weep**

**Spouse cries with disheveled hair
Of her husband's company deprived
Recall O'mind the Satnam, restraining yourself completely**

What is Satnam? The uttering of the word "Satnam" with the tongue is not the true Satnam. One person is known by one name and another by another. Our Real Self is the true Satnam. The 'Object' that dwells in body, mind and soul, and that which feels the existence of body, mind and soul is our real Self. The motion that takes place in that 'Object' is known as Satnam.

**Kabir says:
Hear o'saints, Creator is Destroyer**

Every atom of this world is mortal. Wealth, buildings, sons, daughters and even Faqir Chand shall disappear one day. Therefore, Simran, Dhyan and Bhajan are most essential. Remember any Nam that you like, then love and mediate on the Guru's form. Keep your conscience clear and pure. Whatever you desire, yearn for it. If your desire is strong, it will positively be fulfilled. It is a fact and not a miracle. I have explained the truth. To adopt it in your practical day to day life is your duty.

Chapter Five

God and The Way To His Abode

Journey into The God of All Happiness

None come from there whom I may approach to ask
All go from here, carrying a heavy load

Satguru comes from there, whose opinion, intellect is profound
The man of the mortal world, he leads to the Goal

Now I proceed to the Immortal Eternal Abode
Breaking chains of all, body, mind and thought

Follow those who desire, our path of hanging on the gallows
Gallows made as the abode, poison made as the food

Time cannot affect him, who remains forever alert
Lover makes a call of love, however I fail to go

From whom did I proceed? He came to me to meet
The Lord stands in your face, Kabir bows to His feet

This work of satsang or spiritual discourse is not for others, but for my own self. Ever since I became aware of my existence, I have been making an earnest effort to search for "something" within. I am not clear about what that "something" is. However, the search is going on. There is a craving within; a sort of attraction upward exists all the time. Old age has dawned upon me and I observe daily how death makes the whole creation its victims one by one. Hazur Data Dayal Ji came and left. Many great and famous saints were born and died. I often think deeply about where they went? Where shall I go? Previously when I had such questions, the manifestations of Lord Rama, Krishna or Data Dayal used to answer them. Now those days of my life, whether good or bad are gone. At this stage I do not have the faith of those days because of my new experiences in this line of work.

There are countless instances where my form appears to many people in dream or waking states, suggesting medicines for incurable diseases, blessings for the birth of sons and help in spiritual uplift while I remain unaware about these miraculous happenings. Such instances have revolutionized my old faith and made me realize that these so-called appearances of the Holy form, manifestation of god or goddess, that answers questions is not a supernatural power or God, but one's own mind. The so-called manifestation is nothing but the cravings and longings projected by one's own mental forces.

Kabir writes in this shabad that the Guru descends from above. The introductory qualities of that Guru are that he has enduring perfect intellect and a calm mind. Only he who has mental composure can lead a person to the Ultimate Truth from the mundane world. Now, who is it who suffers in this mortal world? It is "I". Who desires to know what this "I" is, from where it has come, what is its origin and where it will end? What is God and where does He live? As one makes efforts to know all this, those who have such thoughts and questions are also being swept by the tides of this mortal world. In addition (to this), those who long for male children, name, fame and wealth are suffering in this mortal existence from one pain or another. The difference between the two is only one of degree.

Many a time I think, "O' Faqir, you present yourself as a Guru. People bow to you, give you all love and honor, but what will you gain from this deceitful and false Guruship? I am a researcher and a true seeker of Truth. To avoid restlessness of mind and achieve the state of mental equipoise is known as sedateness of intellect and profundity of wisdom. These are essential conditions to understand the Truth.

Body stable; mind fixed; soul calm and tranquil
Says Kabir, until then the secret cannot be attained

It means that one must achieve the stage of stillness. What Kabir means by these words only he knows. I express what I understand. At my early stages on the path I was unable to understand the words of the saints. The element that thinks and has the quality

of discrimination within is our intellect. This intellect or mind, chit (consciousness), budhi (wisdom) and ego and the sense organs make search within. When all becomes calm, the struggle of the self ends. All its visions, questions and answers vanish. He the seeker achieves that stage from where worldly longings, attachments, mind, attention, wisdom and ego originate. By achieving this stage, He achieves freedom from mundane illusions. However, remember, this stage is not within an easy reach of every body.

**Satguru comes from there, whose opinion, intellect is profound
The man of mortal world, he leads to the goal**

How does the Satguru lead the worldly man to the Ultimate Truth? What I have understood by my experiences, I express for my own satisfaction and peace. I am being dragged into this work by my own karmas. In this work truth is not spoken, sins of others are shared. Today, in the morning, Gopal Dass, Sita Devi and Ram Chandra's wife burnt incense, lighted the sacred lamp and made offerings of sweets to me with all adorations and salutations. I thought within myself, "O' Faqir you get yourself worshipped, is it not false action on your part?"

The individual worships, adores and makes offerings to some living Guru, icon, God or Goddess according to his own faith, belief and devotion. In return, he gets the fruit of his own devotion and faith. The Guru or the worshipped gets credit and involves himself in the false prestige and fame, while the worshipper achieves his end or motive due to his own faith and belief. In fact, the Guru and the worshipped do nothing to fulfill the desires of the devotee. It is all the faith of the latter.

I am a seeker. I have spent my whole life in the search of the Lord, the Truth. Even at this stage, my efforts are regular to remain above bodily feelings and mental visions. Even so that stage has not been achieved permanently. What does the Satguru do for the seeker? The Satguru guides to the path of simran, dhyan and bhajan so that the aspirant may be able to achieve mental concentration at one centre, listen to the Eternal Sound and attain the state of calm intellect and profound wisdom.

When the aspirant achieves this stage of composure he becomes what he was in the beginning. In the beginning there was no body, mind, thought, sense organs or work organs. It was a state of Truth and it is our Origin. This is what I have understood about our Origin. I get peace and bliss out of this state. Morning and evening I try to merge in that state of Almighty Lord.

In the early stages it is impossible to achieve that state of Formless and Nameless. Therefore the Guru is to be made an Ideal, the Supreme Being. Those who worship the body of Faqir Chand, Baba Sawan Singh or any other Guru, cannot achieve that state of Truth, because they are attached to the body. Guru is not to be considered, the "Word made flesh" (God in human form) but to be accepted as the spiritual manifestation, the ideal personality of the Divine Being. His Holiness Hazur Data Dayal Ji defines that Divine Being in one of his shabads as:

**Bliss, Soundless, Formless, Sound form you are Swami
Bliss, the Unseen, Unnamed, Profound, named Anami**

He is the Master of all animate and inanimate matter. In the beginning there was calm, without any Sound. Later on it activated and produced the Eternal Sound. He is the Lord, the giver of Bliss. He is the Origin of all. The whole creation takes place because of Him. All planets, the universe and Earth are His creations.

**Bliss, the compassionate, the merciful, the Lord
Bliss, the open secret, the God of happiness**

Desire with true heart and sincerity to reach that stage of the Lord where there is total happiness. However, you cannot achieve that stage so easily because of your worldly attachments and longings.

**Your unbound glory, who can sing Your Origin and end?
Who can know Your Secret, who can make a comment?**

**You manifest in the form of a saint
To Awaken humankind**

**Cut off the snares of time and deed
And Lead to the Absolute**

The Divine Being comes to this world in the form of saints to Awaken and guide ignorant suffering humankind. What is Kal and karma? In Sant Mat Kal is time. There is motion and action in time. The variety of motion and action in time is known as deed or karma. Unless our surat, i.e. Self, through practice of contemplation and meditation achieves that state of motionless or inertness, we cannot succeed to Liberate ourselves from Kal and karma.

There is constant movement in our body. Blood circulation continues ceaselessly. The process of breaking and remaking of cells goes on regularly. Health and body strength depends on making of cells and when this process ends, old age approaches. God is beyond all these processes. His stage is one inertness or calmness. It is also known as the state of Tranquillity.

Beyond the three stages of consciousness exists our Abode

The Satguru comes from that Fourth stage to unfold the Secret. He reveals that this world is one of duality where pleasure, pain, happiness and sorrow exists and if you desire Liberation from it, then follow the path of simran, dhyan and bhajan. Concentrate your mind at one ideal point which will redeem you.

You people come here for your own motives. I feel indebted to you because your experiences have helped me to realize the Truth or the Secret. However, I have not yet attained that state of Absolute Truth permanently, but I have known it and I am always making efforts to attain it. My regular effort is to remain attracted to that state of Soundless-Sound. What the result of my effort would be, I am not aware.

Sewa Ram, you have come and you do all jobs for me. I too feel my responsibility towards you and I sincerely wish to perform my duty. Make one image or form as your Ideal. I do not recommend that you should make me as your Ideal. Make any form as your Perfect Ideal on whom you have firm faith and belief. Undertake constant inarticulate repetition of His name, meditate on His Holy form and enter the state of contemplation. Be true to your own Self and pure at heart because whatever we gain or lose in this world of time and deed is the fruit of our own inner conscience.

**First, to the Absolute Self-Supreme
We Bow to Your lotus feet**

**Recite and meditate day and night
Contemplate on Radhasoami**

Radhasoami (Satnam) is a spoken word. It is recited by means of the tongue, teeth, lips and throat. This recitation is capable of being heard. However, the true recitation is inarticulate repetition of Radhasoami within. It is to attune your Self to the Anhand Shabad (Eternal Sound).

Now I am of quite an old age and I am sure to leave this mortal world eventually. But where shall I go? I have understood that if I could remember Him, the Unnamed, the Formless and the Profound, I would merge in Him, losing my own entity.

However, if I remain attached to the worldly cravings or this Gurudom then I cannot say what my end would be.

**Now I proceed to the Immortal Abode
Breaking chains of all, body, mind and thought**

**Follow those who desire
Our path of hanging on the gallows**

To reach that Immortal Abode one has to dispel all worldly longings, thoughts, desires and attachments. Now what does hanging on the gallows in Santmat mean? When somebody is punished till death by hanging a rope around his neck, the wooden plank is removed from beneath his feet and he is suspended in the air with only the rope round his neck which throttles him to death. The accused gets no support whatsoever for his body, except the rope.

Likewise in Sant Mat his abode is the gallows, surat or self is to be hanged from it, with simran, dhyan and bhajan and later suspended without the support of desire, longing and even of simran, dhyan and bhajan only the string of love. This is what I understand from the word gallows.

O Faqir, these satsangis have taught you the method of hanging from the gallows. Only this experience of a manifestation of my form at different places of which I am never aware has changed my life. Those people, who create my form with their mental forces to fulfil their worldly desires, are not interested in knowing the Truth. They do not hang themselves on the gallows because they depend on the support of my form, whereas for a man on the gallows there is no support. This is the highest stage. If somebody desires to achieve this stage, they should make only the Unnamed, the Formless as their Ideal. If your ideal is sargun (with attributes that which takes birth and dies) then attainment of that state is impossible.

To achieve the state of your Origin, make the Supreme Being your Ideal and have firm faith in Him. Because you cannot concentrate on that point of Formlessness, it is advisable for you to believe that your ideal is Parkash Swarup (All Luminous). Never think that your Master lives at Hoshiarpur, Agra, Beas or at any other religious place. He is always by your side.

**Gallows made as the abode
Poison made as the food**

**Time cannot affect him
Who remains alert for good?**

To the Vedantins (followers of Advaita Vedanta), God is one's own Self. To the devotees, His form is His own and to the followers of Gurmat, Guru is the image of God. These are differences of words and expressions. Making of poison as food is a very difficult task. It means to remain attached to the Supreme Being without having any other desires in mind. A man who has no worldly desire or attachment automatically remains attracted towards Him.

**Lover makes a call of love however, I fail to go
He is pure, I impure
To His feet I fail to bow**

There is an Eternal Sound of that Supreme Lord going on within us, but our attention fails to catch it due to impurities in it.

**For whom did I proceed, He came to me to meet?
Lord stands to your face, Kabir, bows to His feet**

Why do you go to the temple, mosques and other religious places? He is always within you, but this is beyond your understanding. That is why I generally say that now I am unfit to give satsang for the lower stages. I speak from a very high stage, which is beyond your comprehension.

Now I speak for those who have worldly desires. Make any Guru, God or Goddess your Ideal on whom you have firm faith. With whatever Naam your Guru has initiated, you repeat it. Concentrate your mind, with simran and dhyan, on that Holy form. Without this process you cannot attain peace. As for the attainment of the Ultimate stage, Liberation is not for everybody or everybody is not capable for it. Only one or two among millions aspire to that state.

Parshotam Dass you are my very old friend. You know I have spent the whole of my life in this search. Satsangis have helped me to realise the Truth. Now I always try to remain on that gallows, the stage of bliss and enjoy it.

This difficult path is not for the worldly people. You should follow the path of Vedas or scriptures, keep your mind and thought always pure and positive. Have faith at one place or in one God. If you are a traditional Hindu then make Rama or Krishna as your Ideal. If you are a Muslim, make Mohammed the Prophet as your Supreme Ideal. If you are a Christian make Christ your Supreme Saviour. If you are a Sikh then make your Ideal according to your own faith.

Be the devotee of only one Ideal and think that your Ideal is Supreme, the Creator, Sustainer and your Saviour. However, it does not mean that you should develop hatred and enmity towards the followers of any God or Goddess other than yours. The point is to have the support of that Unnamed Supreme Power in any form in order spend this life happily. Always entertain this thought that your ideal is within you. If you succeed in confirming this thought, it may help you to achieve the ultimate truth one day. You may be able to reach His Abode.

The Silent Witness:

A Letter From Maharishi Data Dayal

Dear Brother

No letter since long. Silence in the beginning, silence in the end, noise is only in the middle. Peace to you and all.

Faqir wanted me so I am here. His Will be done. His is the Supreme Will. Ours must be subordination to His, whether one wills it or not.

To say that I am happy would be a lie. I am what I am. Thank the Divine dispensations. No pleasure, no pain; no loss, no gain. Life is stepping smoothly on the face of the Sansar Sagar, with no other object but to serve the Divine Purpose if it is any.

**No enjoyment and not sorrow
Is our destined end or way**

**But to act that each tomorrow
Find us farther than today**

I believe, you are also doing the same consciously or unconsciously. If so, it is something. Work with no anxiety for the result. To work is ours and the result does not belong to us. Doership is wrong, consciousness of it brings sorrow. Effortless work is all that is needed. The Self is only a witness and nothing else, as you are a cash witness. Yours is the most defined and explicit position.

**Sakhi Ankhen Gyan Ki, Samajh Leo Man Mahin
Bin Sakhi Sansar Ka, Jhagra Chhoote Nahin**

Sakhi or Sakashi, Gowah, or Witness, that is Atma (the soul). It is a spectator and all else is a spectacle.

I hope you treat your abhyas (spiritual practice) even as such. If so, you are doing well, if not try to do so now. Write to me if you are in the writing mood; if not, silence is the best.

With Radhasoami,

Yours in Him

Shiv Brat Lal

May 21st 1928

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Harjit Singh

NOTES



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